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Ministerial Dignity.

The office of minister of the Gospel is one of grave responsibility and we cannot place too much stress on the importance of keeping it sacred and untarnished. The man who fills this office has not only his own character and reputation at stake, but he measurably holds in his keeping the reputation of those he ministers unto. If disgrace falls upon the minister the whole congregation suffers, and if he is a minister of note and his influence is extended over many congregations or over the whole church these will all be made to suffer, for the disgrace will be as extensive as the influence has been. Not only is the evil influence extended to the communicants of his church but also the world at large. Christianity itself is made to suffer and in proportion as Christianity is injured in its influence the world is made to suffer.

The minister should be a leader of thought, and an example of decorum. It will not do for him to be influenced by his surroundings, to engage in silly conversation or in undignified behavior. His influence should be such as to compel his associates to forego the unbecoming speech, or the indecorous habit. A minister must realize that he is an ambassador of Christ, and anything that he may do that is not eminently Christian, reflects upon Christ and his holy religion. He speaks for Christ and acts for Christ, and his speech and actions should therefore be Christ-like, in all their bearings. It is eminently proper for him when he is about to utter an indecorous speech or engage in anything of a questionable character, to ask himself the question, Would Christ, my Master, do this,—speak these words and engage in these performances, if he were here? If it occurs to him that the soul-loving, grave, and dignified Jesus would never have spoken such words, or engaged in such actions, it should be no question in the minister's mind as to his duty.

A minister is, in one sense, the head of the church or congregation unto which he ministers. He is the head inasmuch that the congregation look upon him as their teacher and guide. He is to point the way to Christ, the great Head, and he, therefore, must be a representative character—a representative Christian that can command the respect of his congregation by his zeal and devotion for the cause of Christ, and his life and character as a Christian.

Ye ministers of Christ, preachers of his glorious gospel, upon your instrumentality depends

the salvation of the world from sin. You are chosen vessels of God through Christ, through you His words shall be spoken into the ears of those dead in sin, and dying. Through you the weary are to receive rest, the weak are to be strengthened, the mourners are to be comforted. Are you certain that all who come in contact with you are impressed with the thought by your deportment, that you are indeed a minister of Christ? that you have Christ dwelling in you and that you are a worthy ambassador of Jesus of Nazareth, the meek, the humble, the soul-loving, the sympathizing, the long-suffering, the pure and spotless Jesus? Ask this question often, answer it for yourself and shape your life accordingly. Remember that all eyes are upon you and expect to see in you a minister walking worthy of his vocation and calling.

The Annual Meeting Power in Denmark.

The circumstances of the expulsion of Miss Noel, (we are not certain as to the name,) by the Danish Mission church of the German Baptists, brings to our mind a conversation we had with the young sister on our way to the Arnold's Grove Annual Meeting. She was then on her way from Huntingdon to Mt. Morris. The writer learned from her conversation that she was being educated without charge, and the authorities at Huntingdon having done their share of the work she was sent to Mt. Morris in order to have that school do their part also.

Being much interested in the Danish Mission at that time, we questioned her in regard to Bro. Hope's work in Denmark, and received a very intelligent and reasonable explanation of the character and prospects of that Mission. She started out by saying that the Mission would always be dependent upon this country for support. Her reasons for her opinion were these: There are three classes in Denmark:

- 1st. The nobility, or members and attaches of the royal family.
- 2nd. The respectable middle or second class.
- 3rd. The poor and lower class.

The two last classes are more distinctly defined in European countries than they are in this country. The nobility and middle classes have all the wealth and, owing to their peculiar system of government, they will always hold it. The lower class are very poor, and having no opportunity to rise they will always remain poor. The peculiarity of dress enforced upon the members by the rulings of annual meeting, will prevent any but the lower class from ever accepting the doctrine in Denmark, hence it must necessarily be confined to that class and must look to America for support.

This we believe was a truthful explanation of the situation and affords food for reflection, now since this same sister, after having become educated in this country and having departed from the right ways of Annual Meeting rulings in imitation of many of her sisters in this country, she was unceremoniously expelled for wearing a hat and classed along with the half dozen others who were expelled for violations of the Gospel. We believe that if

the Brethren part of the German Baptist church, alone, were taught in Denmark, the middle classes would readily accept it, and the cause there would soon become self-supporting.

It is a fact, also, that most of the accession reported through the German Baptist papers in this country are reported from congregations where the Brethren part of the doctrine is preached and the Annual Meeting part is ignored.

We are sorry to learn that the Annual Meeting part of the German Baptist church predominates in Denmark to the extent it does. And that Miss Noel, a refined and educated Christian young woman should be expelled and classed with those who are guilty of gross crimes, simply for wearing a garment such as is worn by the respectable middle classes, of her native country, and also by many of her sisters in the church in this country. We are particularly sorry for Miss Noel from the fact that there is no Brethren church in that country unto which she can flee for refuge.

Homeless Children.

This correspondent directs attention to a familiar matter:

CAMERON, MO.,
BRO. EDITOR: I notice in the EVANGELIST, No. 8, that there are ten thousand children in New York, that have no place to sleep, except in sheds and barrels. If that is so, how do they get their eatables. And if they have that kind of treatment, I don't see how they live through so cold a winter of as long duration, as the one just passed. Could there not be some plan to relieve their sufferings? Who will suggest a plan whereby they may be provided with pleasant homes? There ought to be something done for those innocent children. We are commanded to feed the hungry and clothe the naked. May it go the rounds of the press; and may God move upon every benevolent society in the land with zeal, and a will to conquer this fiend as the masses are working against the liquor traffic and tobacco.

J. B. S.
Those children are called waifs or rats, and are regarded about as the average farmer does mice and rats; and, probably, if the restraint of the law was taken away they would often be destroyed as the farmer does rats. Those children, indeed, are conceived in sin and shapen in iniquity and many are the very incarnation of wickedness. They have no broader conception of cultured human life than the wild beast, and they live upon the refuse of rich men's tables, which is dumped, with the ashes and sweepings of the mansions, into vessels provided for that purpose; and on what they can steal.

They are the legitimate fruits of intemperance—will our brother work and vote for Prohibition?

We have more than we can do to look after poverty around us: if our brother can do anything for the city children, we bid him God speed.

The German Baptist Annual Meeting Under False Colors.

The clipping from the Huntingdon (Pa.) Journal shows how the Brethren Church must suffer in consequence of the persistent effort by the editors of the German Baptist Church organ in ignoring their own name and appropriating ours. The idea that the Brethren Church must suffer the blame for such folly as is described therein is almost more than we can bear. We console ourselves with the thought, however, that there is no way by which they can make us pay the bills and take actual part in this waste of time, money and energy.

Professor Tombaugh, a notice of whose conversion appears in another column, is appointed to deliver the opening address at the S. S. Convention of the Western District of Pennsylvania, next Fall.

General Grant has thus far expressed no concern about his spiritual welfare, although his wife is very solicitous about the matter and several clergymen have called upon him. He believes, he says, in a God and in a hereafter, but gives himself no concern about the hereafter.

Elda. H. R. Holsinger and P. J. Brown went to North Liberty, last Friday on business; and from there they branched out; Bro. Holsinger going to Bristolville to fill brother Brown's appointment there, and brother Brown went to Perry County to to fill brother Mallotts appointments, leaving Bro. Mallott to continue the protracted meeting at North Liberty.

Our correspondents from California complain of great drouth which is damaging to agriculture; from Somerset Co., Pa., comes the complaint that it has been a poor season for maple sugar making, while we of Ohio are too busy in taking care of our ears and fingers, with the mercury at zero, in the latter part of March, to think of plowing or sugar making.

A Sister Talks About Being Expelled.

The following is a portion of a private letter sent to us:

DAYTON, O., FEB. 1, 1885.

Dear Sister in Christ:

The German Baptists have expelled three of us from their church; it took just five church meetings to do it, and it is done. We are no longer German Baptists. I attended one of their church meetings. The last one was held at Zimmermannville. After the meeting, on the following Saturday, I went to market and saw G. H. I asked him when the next church meeting would be. He said they would stop for awhile now, and that some of the church would come around and give us a report of the meeting. He was ashamed to tell me that they had expelled us, and finally, the third week, two of them got courage enough to come and tell us. I asked them what they expelled us for. They said they did not know. We told them that we knew: it was all for the old church property.

How the Dayton sisters could vote to expel me, I am unable to know. May God be more merciful to them than they have been to me, is my prayer.

When the two German Baptists left us, they said, good-by brother and sister. You see they are not true to their own church. I said to them, you have made us heathens and publicans, you surely would not want to shake hands with us; so we parted.

The next Saturday morning, I went to market to see G. H. I said to him, we have a report of the meeting; the sentence is passed and we are expelled. He laughed in my face. I said to him, that it took a great deal of preaching and a great deal of Scripture to get a person in the Church, but it does not take any to get people out, according to their way of ruling. I then said

to him, you have now given me over into the hands of Satan and the world, and if my soul is lost, at whose hands will my blood be required? I reached out my hand as if to bid him good-by, and when he touched it I quickly withdrew it and said, do not pollute your holy hands by touching a heathen and publican.

Dear Sister, I cannot find any Scripture for such unholy work as this.

When they visited me, they asked whether I was willing to receive counsel and give counsel? I told them that I was willing to receive counsel, but did not know whether I was competent to give it. But they used their expelling machine upon me any way.

Dear Sister, I am glad that I can suffer for the truth as it is in Christ Jesus.

I am sorry to think that the church I once loved so much and thought to be so pure, and holy, and good, has come to this. If God did not show more mercy than the German Baptist church, what would become of the people? They did not know that while they were expelling me, that they were driving me nearer my Savior, nearer the cross. I can now have a home in a church that gives the privilege of living out the commands of our Savior, without the addition of man-made laws, or Annual Meeting. I thank my God to-day that I can worship him according to his own word. His law is a perfect law, and is enough for me.

Dear Sister: You may be thankful that you are out of reach of the German Baptists; you can enjoy a free gospel, with none to hinder or make you afraid. Go on in the good work. LIBBIE M. KIEHL.

The life of man consists not in seeing visions and in dreaming dreams, but in active charity and willing service.

Value no man for his opinion, but esteem him according as his life corresponds to the rules of piety and justice.

Friendship is a sturdy plant, a sweet savory; but when it touches the purse-strings, sometimes it shrivels.

There are two qualifications for entering into paradise. One is to be an arch-angel; the other to be a serpent.

Public discussion is an intellectual stamping mill, where the worthless quartz is washed and the pure gold set free.

Men of genius are often dull and inert in society; as the blazing meteor, when it descends to earth, is only a stone.

No man imparteth his joy to his friends but he joyeth the more; and no man imparteth his griefs but he grieveth the less.

Covetous ambition, thinking all too little of which presently it hath, supposeth itself to stand in need of all which it hath not.

Do not despise the opinion of the world; you might as well say you do not care for the light of the sun because you can use a candle.

ERRATUM—Current Vol., No. 11, second page, second column, last word in seventh line from bottom should read *predicated* instead of *predicted*.

S. KIEHL.